



*Brooklyn
Jewish
Center
Review*

THE MIRACLE AND THE MESSAGE OF
ISRAEL'S TRIUMPH

By Rabbi Israel H. Levinthal

A RELIGIOUS SUMMATION

By Rabbi Benjamin Z. Kreitman

THE JEWISH CALENDAR

THE TRADITION OF THE BAR MITZVAH



NEW YEAR GREETING SECTION

Rosh Hashanah, 5728

October, 1967

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Brooklyn Jewish Center Review

Vol. XLV

OCTOBER, 1967 — TISHRI, 5728

No. 1

THE JEWISH YEAR

HOW does one go about understanding the Jewish year?

It is possible to go around in circles over the revolutions of the Jewish moon, and this is reminiscent of the history of the Jewish people: astronomical and often incomprehensible.

It takes 29½ days for the moon to get around the earth. But even the adaptable Jews couldn't manage a 29½-day month, so they alternate between 29 and 30-skinny months actually, when compared with the nice, fat ones in the Gregorian calendar (that's the one with February 29 in it once every four years). Thus, like the Shtetl folk who used to slave all week so they could eat like kings on the Sabbath, our skinny months plod along for 354 days until the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year, of each 19-year cycle. Then they are joined for the feast by the hibernating Adar Sheni, the second Adar.

The sun insists on circling the earth in 365½ days, and if it weren't for the extra month every few years, we'd be in a fine fix. We'd be reaping the grain when the Bible says we should be planting it, and we'd be chanting Kol Nidre when we should be singing "One Only Kid."

Why, the whole system is so simple, "one only kid" could understand it. There is a fixed, unalterable rule that a Jewish year absolutely must begin at the New Moon of Tishri (which falls precisely sometime around September or October) — as long as it isn't Friday or Sunday. Adding to the lunar madness is the rule that the seventh day of Sukkot can't fall on a Sabbath. So, the non-leap year leaps back and forth between 353 and 355 days — as predictable as the Soviet policy on Matzah baking. Add 30 days more of the same to leap years.

No doubt you're confident you have the entire system in orbit. How-

ever, don't think that just because the New Year starts with Tishri, the counting of the months has to start with Tishri. On the contrary, it starts six months later, in the spring, with Nisan. The Bible tells you so. Here's the lineup: Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Heshvan, Kislev, Tevet, Shevat and Adar. Plus you know who. Incidentally, if the names don't even sound remotely Hebraic, it's because they're not. They're Babylonian.

Reckoning the Jewish calendar was no cinch for the ancients either. Before Hillel II set up this new-fangled system in the 4th century, moon watchers had to report each month to the Sanhedrin. With no Jewish Telegraphic Agency to transmit their report, the court, in turn, used fire signals, and later direct service via correspondents to the Diaspora. The exiles threw up their hands and took to celebrating some holidays an extra day — just to be on the safe side. It had nothing to do with an extra day off from the office.

Going back far enough, you'll find that the Jewish year had no number. Every time a new king came along, or there was an earthquake or an Exodus, the counting would start all over again. In the 3rd century, the Jews decided that the biggest event of all was the Creation of the Earth, in 3761 B.C.E. So, here we are, 5,727 years later, still trying to figure out that calendar.

— Exchange

THE TRADITION OF THE BAR MITZVAH

Considering how old Judaism is (it began with Abraham some 4,000 years ago) Bar Mitzvah is virtually an innovation, a "reform" in the Jewish liturgy, having been introduced in about the 13th century of this era.

At that time, or perhaps earlier, young men near their 13th birthday, were "called up" to participate in the worship service.

The boy thus marks the completion of one stage of his religious education. Part of every Sabbath service is a reading from the first five books of the Bible, which are contained in

a parchment Scroll. Both the Scroll and its contents are called Torah, a Hebrew word which means instruction.

In the Torah Scroll the Hebrew is written without vowels. By reading them from the Scroll and reciting the blessings before and after the Torah reading, the youngster demonstrates the results of his studies. The event is therefore a reason for celebration.

The 13-year-old-boy is termed a Bar Mitzvah. Bar means "son of" or "expected in" in a language called Aramaic, which is related to Hebrew. Aramaic

(Continued on next page)

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(Continued from page 1)

was the spoken tongue of the Judeans around the turn of the Millennium; it was the language which Jesus spoke.

Mitzvah means "commandment" or "good deed."

Bar Mitzvah, then means a young man who is beginning to reach the point when he can gain satisfaction from the performance of worthy deeds. In an Orthodox setting the Bar Mitzvah is counted as one of the ten men needed to start a prayer service.

The ceremony at which the Bar Mitzvah appears is also referred to as Bar Mitzvah.

In addition to reading from one of the first five books of the Bible, the Bar Mitzvah reads also an assigned part of another Biblical book. The second Scriptural reading is called Haftarah ("additional passage") and it too is preceded and followed by special blessings.

In traditional synagogues (Conservative and Orthodox) every youth is expected to become a Bar Mitzvah. In Reform synagogues it is optional, representing the willingness of the young man to undertake an assignment over and beyond the regular curriculum of the Religious School.

In Reform synagogues the young man is expected to continue his studies and, upon the completion of the ninth grade, he and his classmates are "inducted" into Judaism in a ceremony called Confirmation.

A ceremony introduced in modern times is the Bas Mitzvah ("daughter of the commandment"), a Bar Mitzvah ceremony for girls.

The Torah (i.e., the first five books of the Bible) is divided into weekly sections, and one is read annually each week. The Bar Mitzvah's Torah reading is a segment of the reading-of-the-week (known in Hebrew as sedra, section, or parasha, portion).

The Torah and the Haftarah are usually linked together by an idea or contents common to each.

RABBI SAMUEL M. SILVER
Temple Sinai, Stamford, Conn.

THE MIRACLE AND THE MESSAGE OF ISRAEL'S TRIUMPH

By Rabbi Israel H. Levinthal

This sermon was preached by Rabbi Levinthal on Shavuot, June 15, 1967, a few days after Israel's victory over the combined Arab forces. Because of the many requests for copies of this sermon, and of the continued appropriateness of its theme, we are pleased to publish it in this issue of the Review.

There is a very striking passage in one of the Rabbinic classics of the tenth century—the *Tana d'b'Eliyahu*—that I take as the text for my sermon this morning: "There are two treasures in my heart, and I have a great love for both of them—the Torah and the people of Israel. But I do not know *ezech mehen kodem*, which of these two comes first. There are people who would say that the Torah *k'dumah*, should be my first love, and they quote as proof the Biblical verse, 'The Lord made me as the beginning of His way, the first of His works of old.' (Proverbs 8:22), but I would say that my love for Israel comes first, for it is written: 'Holy is Israel to the Lord, the first fruit of His Produce,'" (Jeremiah 2:3).

This is a remarkable statement, which has special significance for all of us today. In ordinary times and circumstances, the Jew would not pose such a question any more than a child would question which of his parents he loved more,—for he loved equally both the Torah and the people of Israel. Today, however, even on this festival which marks the giving of the Torah on Mount Sinai, all of us must say that *Yisroel kodmin*, the people of Israel—which includes the land of Israel—is our greater love and must be our greater concern. For, if, Heaven forbid, our enemies had triumphed, of what value would our people be, and with our people's future lost, of what value would our Torah be.

And so, today, we come to the Synagogue, first of all, to offer our

prayers of thanksgiving to God for the brilliant victory which our brave brethren in Israel achieved.

Surely, we, too, may repeat the words which the ancient Israelites sang after they safely crossed the dry path of the divided Red Sea and saw the waters covering the pursuing Egyptians: "The enemy said, I will pursue, I shall overtake, I shall divide the spoil, I will draw my sword, my hand shall destroy them . . . They sank as lead in the mighty waters, the earth swallowed them" (Exodus, 15:9f). Yea, what joy this victory brought to our hearts! How thankful to God we are, and how great is our pride, for the new type of Jew that Israel has revealed to the world,—the reincarnation of the ancient Maccabees. Mind you, fourteen Arab nations, with a population of one hundred million people, declared war on one small land of two and a half million souls; surrounded it on all sides; they had military forces and weapons three times that possessed by Israel. Yea, a little David, standing up before the giant Goliath—and young David triumphed! How true are the words of the Psalmist which we recited this morning in the Hallel: "They surrounded me like bees, they were extinguished as a fire of thorns." (Psalms 118:12).

And Israel achieved all this alone, without the help and without the encouragement of any other nation. Even our own beloved America did not reveal itself in the spirit of its glorious tradition. History will long remember the unworthy statement made by an official representative of

our State Department, who proclaimed to the world: "We are neutral in deeds, in words and in thought!" Note well—neutral not only in deeds, and neutral not only in words,—but also neutral in thought. Could anyone ever have imagined that such words would come from the lips of an official spokesman of our country's State Department! As the editor of the N. Y. Post wrote in a leading editorial: "This statement will long be remembered as one of the infamous Freudian slips made by any American diplomat in all its history."

We knew what to expect from Red Russia. In the words of Scripture: "The texts of Edom (the symbol of the red-skinned Esau—and now the true symbol of Red Russia) and the Ishmaelites (the Arabs of today) . . . they said: Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." (Psalms 83: 5,7). And they remained true to their conspiratorial plans to this day. But we did expect something more from our own America. Not that we expected or wanted America to join Israel in battle, General Moshe Dayan immediately said: "We do not want America to send any soldiers here."

But we did have a right to expect that America would say to the world: "We are not neutral in thought. We have commitments which have been proclaimed by Presidents Eisenhower, Kennedy and Johnson, to see to it that every nation in the Mid-East has a right to exist, and we shall do everything in our power, within and outside of the United Nations, to help that these rights shall be preserved!" That would have been a manly statement, which would have won the respect of most of the nations of the world.

* * *

And how great was our pride when we listened to the eloquent, brilliant, divinely inspired words which came from the lips of Abba Eban when he spoke not merely to the United Nations, but also to the peoples of the world who were tuned in. The Rabbis

have a beautiful comment upon the messages of Moses which he addressed to the Egyptian Pharaoh and also to his own people: "The Holy One, blessed be He, spoke through the throat of Moses" (Mechilta, Bachodesh, 4). When Abba Eban spoke, it was God speaking through his throat; it was the entire Jewish people speaking through his lips; aye, I would go further and say that it was the conscience of mankind speaking through Eban's throat.

What a contrast it was when we listened to the sleek, the sly, the brazen false-hoods of the representative of Edom—the Russian Federenko, and his Bulgarian stooge,—and of Mali—*auch a mentch*, as we say in Yiddish—a people just emerging out of savagery, and who have already learned the Communist tricks of hypocritical diplomacy. I was never so grateful for television as I was in these days, because I am certain that the peoples of the world, just looking at Abba Eban and at his antagonist, Federenko, could immediately sense the truth and the honesty that marked the former and the manipulated trickery and slyness of the latter. They did not have to listen to Federenko's words; by just looking at his manner, at his eyes, they could see as well as hear the falsehoods that he kept reiterating, under the Hitler philosophy that if you repeat a lie again and again, the people will eventually believe it.

* * *

Yea, we have cause for great rejoicing. In the words of the Psalmist, which we chanted this morning, "This is the day which the Lord hath made, let us be glad and rejoice therein" (Psalms 118:24). But we also must take to heart the warning of the same Psalmist: "And rejoice ye in trembling" (Psalms 2:11); or as the rabbis add: *Bemakom gilah shom t'he re'adah*, "Whenever there is rejoicing, there also should be trembling" (Berachot 30b). Rejoicing alone would be fatal to the present situation. We rejoice at what happened, but we must still tremble at what we shall have to face in the weeks and months

to come. And what will face us will be not so much the schemes of the Arab rulers, but as from their masters, the communist governments—especially Russia. Russia invested three billion dollars in arms for Egypt and Syria; and she is not going to take their defeat lightly. She will use every wily scheme to try to rob Israel of the fruits of its victory. And that places a great responsibility, especially upon you and me, upon all the Jews of America.

We shall have to be, first and foremost, united as we have never been before; we shall have to set aside all the differences, the conflicts, the partisanship that have hitherto divided us, and to become one unified American Jewry—all determined to work in behalf of Israel's future safety.

The ancient Rabbis noted that in the passage which we read in this festival's Torah lesson, telling of the wanderings of the Israelites from the shores of the Red Sea to the mountain of Mount Sinai, where they received God's Torah, the text uses the plural, "they journeyed," "they encamped,"—but when they reached Mount Sinai, the text uses the singular form *vayichan*, "he rested opposite the mountain." "All their journeyings were marked by strife, conflict and confusion. But when they reached Sinai, all the differences were set aside and he rested, *k'ish echad b'lev echad*, as if they were all as one man with one heart" (Tunchuma, Yisro 9). That is the first essential requirement of all Jews in America today—to stand united as one man with one heart!

The Rabbis noted something else that is strange in the wording of the sentence that I just quoted: "And he encamped there *neged hahar*, before the mountain." The word *neged* does not really mean *before* or *in front of*; *neged*, literally means *against*, *opposite*—implying, opposing. And so the sages add to the scene, and connect the word *Sinai* with the word *sinah*, hatred: *Misham yardah sinah*

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A Religious Summation

A Shemini Atzeret sermon originally delivered by

Dr. Kreitman in October, 1962.

ON this day of Shemini Atzeret, the 8th day of assembly, we have come to the end of the Succoth festival. This festival has as its major theme the celebration of nature's harvest. It comes at the beginning of fall when the fruits and the products of the field are gathered in; it is a time for thanksgiving, for what nature grants us in all of its goodness. Succoth is also the time of the harvest of our historical experiences as a people. These historical experiences that we harvest now have fashioned us into a people, with a great faith and a great tradition.

There is yet another theme in this Succoth festival that has gained in prominence through the years. Though it is a part of the history of interpretations of Succoth it is not obvious and needs special expression. This theme notes that the Succa stands next to the permanent buildings which are our homes. The Succah built so flimsily, frail and fragile, is a protest against the artificialities and the falsehoods of civilization and of technological progress. As I said before, this particular interpretation has gained in prominence in time even overshadowing the others. A Medieval sage, Rabbi Isaac Arama, envisions the Succah speaking to the Jew: "tzu meitzagninut shelachem — leave your calculations by which you build your great houses and homes, and seek security in these your palaces and fortresses. Leave your palaces, even your homes! Bou vechasu betzili — come and take refuge under my frail shelter."

Living in the midst of a city, we see its dwellers clustered within

massive buildings. We have come to deceive ourselves into believing that these buildings, together with the pattern of life fashioned in the city are strong and durable. The frail Succah startles us by asserting that what we have taken to be strong and enduring isn't even real. It is only a shadow without substance, frail and fragile, and in time will crumble and decay. The soul of man seeks the substance, it is not satisfied by that which is only artificial and fleeting. The yearning spirit soars upwards, it seeks the real, that which endures, even everlasting. The Succah is a 'dirat arai,' as the Talmudic Sages see it, 'only a temporary hut,' bare of any of the artificialities of civilization and of its artifacts. Indeed, you find no signs of progress in the Succah, only the bare necessities of life. The Succah, not the skyscraper nor the palace, gives to the spirit the sense of the real, the substance instead of the shadow. This interpretation of the Succah, given greater emphasis by the preachers in these latter times, is a part of the message of the Book of Koheleth, the scroll which is assigned to be read on Shemini Atzeret or on the Sabbath of Hol h'moed Succoth.

As you know from the discussions of previous years, the Book of Koheleth is the most enigmatic book in the entire Bible. One who reads it for the first time is shocked that a book like Koheleth with its scepticism and pessimism, its anger and cynical protest, is found in the sacred canon of the Bible. Indeed, there were some Rabbis in one of the ancient synods who sought to exclude

the Book of Koheleth from the Bible. They urged that this book of Koheleth with its heresies and contradictions doesn't belong in our sacred scriptures. But on closer examination they agreed that Koheleth was deserving of inclusion in the Bible. The preacher Koheleth speaks in the same vein as does the Succah. We look about at man with his vaunted progress and his proud civilization and our hearts despair. What we find in life about us is but emptiness, hollowness and a shallow happiness. Again Koheleth speaks like the Succah: "Look at what men emphasize as the important in their lives and for what they sacrifice even their lives. After all is said and done it isn't real. They commit their lives to the shadow and not to the substance." "What does man gain from all of his toils beneath the sun." "All things," says Koheleth, "are wearisome, one cannot recount them, the eye is not satisfied with seeing nor is the ear filled with hearing." It is all unreal like the fleeting shadow. "Look," he says to the men who spend all of their lives acquiring property, wealth, building great buildings and palaces, "I reviewed all my works that I have done for I, too, tried to find satisfaction in wealth, in property, in buildings. Then I found that for all the toil which I expended everything was vanity and striving for the wind." "And even when I turn," continues Koheleth, "to wisdom and to science, maybe there in the reasoning of the mind I would find something that is real, not like the fleeting shadow, something to which I could anchor my restless spirit. Alas, I found with more wisdom, more worry, increase of knowledge with increase of sorrow." Human wisdom and the human ingenuities even in science, Koheleth found, are only the shadow and not the substance. And so again and again he cries, "Havail Havolim Hakol Hevel, — vanity of vanities, it is all vanity." All these things that we consider so important, that we believe are the reality of life, are van-

ity. Therefore, insists Koheleth, if on these vain things I should stake my existence, then I should hate this life. It is a delusion. Koheleth utters the same sentiments as did Isaac Arama in his interpretation of the Succah. "Tzu meitzagninut shela-chem, leave your palaces, that which you consider progress and civilization. Leave it, for it isn't real." The Succah pleads and Koheleth denounces, "vanity of vanities, all is vanity."

We have come a long way from the days of Isaac Arama who lived about 500 years ago and a much longer way from the days of Koheleth who lived, according to tradition, about 3000 years ago. Imagine if Isaac Arama or Koheleth would come to life again and behold our times with all our progress, with the magnificence of human wisdom, with our massive cities and their skyscrapers penetrating into the heavens above. They would behold men orbiting the earth in artificial satellites and reaching out to what was considered impenetrable space. They would behold all the comforts, conveniences and pleasant things that life today affords the average person. We wonder whether Isaac Arama would insist now on the same interpretation of the Succah, saying, "Leave your big buildings, your laboratories. Give up your plans for landing on the moon, give up your many comforts and pleasures. Leave them because they are not real, and go into the frail Succah." Would Isaac Arama dare suggest that today? Would Koheleth be so bitter and pessimistic about our civilization? Look what civilization has achieved and what progress has benefitted us! Our imagination hastens our conclusion that if Arama and Koheleth came to life today they would speak their words of denunciation with even greater bitterness. Koheleth would join to his melancholy tears of pity, tears over wasted and misspent lives. We may not speak the words of Koheleth nor the words of Isaac Arama. Instead we act out their sentiments every moment of the day, act out the despair, the dissatisfaction with the

emptiness of progress and civilization. With all our achievements our spirits today, even more than yesterday, are yearning for the real, the substance. Down deep we know that we are chasing shadows.

A week after our own astronaut orbited six times about the earth, demonstrating the possibility of landing on the moon in the near future and even venturing forth to other planets, a huge exhibition of antiques was held in an armory in mid Manhattan attracting thousands of people. This antique show and its conjunction with space exploration told more about the frustrations and emptiness of modern man than many a philosophic tome or social commentary.

Thousands of people came streaming in to view these antiques and paid fantastic sums of money for broken down chairs, weatherbeaten tables and rickety desks. Certainly with our modern techniques, in our modern factories, we make furniture much better and more economical than anything made by hand 100 years ago and is now discarded as refuse. Wherein lies the fascination for these antiques? These old discarded objects are made by hand, by the human craftsman and not by the impersonal machine. Here is something that gives one the feel of reality. A human skill and the craftsman's personality are embedded in this old piece of furniture. The machine, how efficient it may be in producing an object, reminds us of the artificiality and unreality of almost everything around us. A crude handmade box can remind us that the human being with his individuality is still with us. Only a James Thurber could have done justice to this scene. A young man clutching, as he walks out of this armory, a broken tool box that was probably discarded by its original owner very early in the lifetime of this tool box, clutching it as if it were a precious child and hailing a cab in the midst of a canyon of skyscrapers. This young man doesn't speak the words of Koheleth but he

acts them out instead. "Havai Havolim, all of this progress is vanity, if only we could find something in life that is real, that endures."

Joseph Wood Krutch, noted dramatic critic and formerly professor of Dramatic Literature at Columbia University, is one of the most sensitive intellectuals in America and I would suggest that in many ways he is a kindred spirit with Koheleth. He recently wrote about the falsities of our progress in an article published in the Saturday Review entitled "Infatuation with the Primitive." He called attention to the fact that in the middle of the 20th century we draw our inspiration for art, music, dance and even literature, not from science, nor even from the Greek or Latin classics, but from the jungle, from the savage, from primitive man. True art, authentic art the artist today insists, is to be found in the caves of the savage. What inspires modern art is not classical art but the art of Africa, the art of the jungles and the caves. Not the school-artist is held in admiration but instead Grandma Moses. Her type of direct, simple and unsophisticated painting came to be known as modern primitive art. What a strange pairing of words, *modern primitive*! It seems to me to mean that the modern is dissatisfied with his modernism and seeks the directness and seeming reality of the primitive.

The same is true in music. Music today is actually a protest against the artificialities and banalities of civilization. The tomtom of the jungle and the bongo drums of the primitive are its inspiration. Even the best of our composers try to imitate the rhythms of the African natives. There is a yearning to go back and find somewhere in the past something that is real, something we lost on the road of progress. What we have around us isn't real, it's only shadow. Krutch admits that he happened to

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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5728, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5728 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, *President*
Dr. Moses Spatt, *Hon. President*
Hon. Maurice Bernhardt, *Vice-Pres.*
Julius Kushner, *Vice-President*
Harry Leventhal, *Vice-President*
Aaron Gottlieb, *Treasurer*
Abraham M. Lindenbaum,
Secretary
Harry Blickstein, *Hon. Secretary*

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

DAVID M. GOLD,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the

year 5727 and hopes for an even more successful season in 5728.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Benjamin Moskowitz,
President
Mrs. Isaac Franco
Mrs. Carl Fruchtmann
Mrs. Wm. Sauler
Vice Presidents
Mrs. Robert Guttmann, *Treasurer*
Mrs. Charles Marks, *Fin. Secy.*
Mrs. Henry Olshen
Mrs. Nathan Palley,
Rec. Secys.
Mrs. Benjamin Wisner,
Corr. Secy.
Mrs. Julius Dan,
Mrs. Jos. Levy, Jr.
Social Secy's.

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true "Ames" and "Shulum" to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."
Dr. Milton Schiff, *President*
Louis Moskowitz

President Elect
Theodore D. Ostrow
Louis Kramer
Honorary Presidents
Harold Brown
Murray Greenberg
Carl Kahn
Vice Presidents
Harry Goldstein
Chaplain

SABBATH WORSHIP

Week of September 29

Kindling of Candles: 6:23 P.M.

Services: 6:00 P.M.

SABBATH MORNING SERVICES

September 30 — 8:15 A.M.

Sidrah: "Nitzavim-Veyelekh

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

RABBI KREITMAN

will preach

CANTOR SAULER WILL CHANT
THE SERVICES

The Saturday afternoon Talmud Class will be held one hour before Minhah.

The Junior Congregation worships every Saturday and Holiday morning at 10 A.M., led by Allen Rosenthal.

The Children's Congregation meets every Sabbath morning at 10:30 under the leadership of Miss Ann Silver, followed by singing, dancing and Kiddush.

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SAT. LATE AND DAILY

Minha Services: 6:30 P.M.

Followed by Maariv

DAILY SERVICES:

Sunday mornings: 8:30 A.M.
(one minyan)

Mornings: Monday through Friday
7:30 A.M.

SELICOTH SERVICES

12 MIDNIGHT

Conducted by

CANTOR WILLIAM SAULER
and the Center Choir

Directed by

MR. SAMUEL SCHERAGA

HIGH HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, October 4 and 5 at 6:20 o'clock on Thursday and Friday mornings, October 5 and 6 at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded on October 6 at 10:10 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 13 at 6:10 o'clock.

Yom Kippur services will begin on Saturday morning October 14 at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Kreitman will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services will be held in the Auditorium Wednesday and Thursday evenings, October 4 and 5, at 6:20 P.M. and on Thursday and Friday mornings, October 5 and 6 at 7:30 A.M. Mr. Hyman Milman will officiate.

Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Mr. Max I. Cohen on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur. Rabbi Kreitman will preach after the Yizkor services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services — Friday evening, October 13, at 6:10 P.M.

Yom Kippur Services — Saturday, October 14, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 11:45 A.M. Study Session 2:45 P.M. Mincha services will be held at 3:45 P.M. The sermon will be delivered at 4:50 P.M. Neilah services will begin at 5:20 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday evenings, October 4 and 5 at 6:15 P.M.

On Friday evening, October 13, (Kol Nidre Eve) candles will be lit at 6:00 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 14, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, October 5 and 6, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 13, at 6:10 o'clock.

The services on Yom Kippur will be held Saturday morning, October 14, at 10:00 A.M. and 5:00 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age attending our Schools.

Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Thursday and Friday, October 5 and 6 for the Rosh Hashanah holiday and will reopen on Sunday morning, October 8 at 10 o'clock for men.

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From the Desk of Our President

On behalf of the administration of the Center, I want to take this opportunity to welcome all of our members back from their summer vacations and to extend a cordial invitation to all to spend as much time as possible, participating in Center activities during the course of this year. May we resolve for the New Year to pledge our energies and our support on behalf of this institution of religion and learning.

The vitality and vibrancy of a religious institution is in direct proportion to the sense of belonging and participation of the membership. Our program is geared and planned for our youth and for our mature membership. Let distance not deter your presence. We want to see all of our members at the Center.

EMANUEL COHEN
President

I sat, on a warm summer's evening, listening to some music describing how a mortal fashioned a figure of beauty and the gods thought it so beautiful, that they gave her life.

How true to life legend is.

Not one sculptor, but many, fashioned a building of beauty and life, and voice was given to it by God.

It is near a half century that our beloved Brooklyn Jewish Center was built. From its birth, it has always heard the Word. It has been a fount of enlightenment. No one who needed help, a group or only one, has ever been turned away. Its Ner Tamid has always shone brightly.

In our High Holyday prayers we plead not to be forgotten in our old age. Not that the Center is old, it is young as the day it was begun, but there comes a day when even the young need our help.

This is the time, as we prepare ourselves for the serious days of our religious life, as we approach the climax of the penitential period, at Kol Nidre, to give thought to our great Appeal to keep the Center beautiful, live, bright, helpful, ever enlightening.

No matter what you gave last year, you must bear in mind how costs have spiraled and needs increase, and search your heart to give more.

If you were unable to give in the past, now is the time to think seriously of making a start as you are able to give according to your means.

No man or woman should forget what the Center has meant to them over the years. A thing of beauty can live forever when all think of it and act positively.

LOUIS KRAMER
Chairman, Kol Nidre Appeal.

Reserve

THURSDAY EVENING
NOVEMBER 2, 1967

for our

ANNUAL MEETING

Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment

Social Hour

THE MIRACLE AND MESSAGE OF ISRAEL'S TRIUMPH

(Continued from page 5)

Pumot ha-olam alav. "It was from that mountain of Sinai that sinah, hatred, entered into the hearts of many of the peoples of the world toward the Jew" (Shabbat 89a). And that is the real root of Russia's hatred to the Jew. Red Russia cannot forgive the Jew for having brought down the Torah from Heaven—the Torah of truth, of justice, of mercy and love. And it is *neged*, standing against this mountain of hatred that calls for a united and unified American Jewry.

But there is also a second duty which devolves upon us if we are to prove that our love for Israel *k'dumah*, is as it should be—today our primary love and concern. We will have to make tremendous sacrifices. Our brethren in Israel—young and old—were ready to sacrifice their lives,—and many, alas, have given their lives. We are not asked to sacrifice our lives; but we are asked to give of our material resources which God has showered upon us in this land of opportunity,—and to give in a spirit of sacrifice—not a pittance, not as we have given in other years, but in a spirit of genuine sacrifice. A distinguished professor at the Jewish Theological Seminary—at the recent convention of the Rabbinical Assembly of America, which took place during the days of the Arab-Israel war—in response to an appeal in behalf of the United Jewish Appeal Emergency Fund, declared, "I give \$5,000." (Professors in Jewish institutions of learning, I assure you, are not millionaires). Upon returning home he wrote to the Fund; "Here, you have all my savings, \$25,000." That is the spirit of sacrifice which we must display—not to give because we are shamed by our neighbor, but to give out of a sense of duty, a sense of self-respect. We shall have to give as we have never given before,—to give not only until it

hurts, but until our conscience is satisfied.

If American Jewry will stand unitedly on guard, so that we shall not be betrayed by foe or friend, and if we will display the sacrifices which the *hour* calls for, then we will have the right to pray: "May the Lord give strength to His people, may the Lord bless His people with peace!"

RELIGIOUS SUMMATION

(Continued from page 7)

turn on the radio while writing his article and heard a program of simple jungle music and enjoyed it more than many of his favorite symphonies. There is something basic in these rhythms that touched his inner self. Even literature, some considered the best, is primitively written without punctuation and without the discipline of grammar. A great poet by the name of e. e. cummings has tried to preserve his individuality by eliminating the uniform and artificial capital letters.

Yesterday our grandfathers considered the primitive as ugly and barbaric, today with artificial satellites orbiting around us, we look upon the primitive as the beautiful and the true. No, we don't speak the words of Koheleth about vanity, but we act them out. Surprisingly we are more attuned to the message of the Succah as Isaac Arama interpreted it than were our fathers: "Tzu meitz-tagninut shelachem — leave your palaces, trust not your calculations, they are only shadow, not substance." But our goal is not achieved by buying antiques or inviting the jungle rhythms to fill the emptiness of our lives. We can protest against artificialities by buying antiques, we can protest against the shallowness of life by imitating the jungle, but that protest alone does not put us in touch with the real. We need something else. The Succah in this scheme of interpretation suggests the steps towards the achievements of the real in life. At first the Succah, in the words

of Isaac Arama, asks us to return to nature. But not to stop with nature itself, because nature itself is a constantly changing phenomenon. The Succah summons us then to look through its covering of green and beyond it into the heavens and gain there a glimpse of the eternal, the Tzur — the Everlasting. Thereon you can anchor your restless soul and find that which is real. Look beyond the garment of nature and behold the Eternal Spirit whence come those values of life than can give satisfaction and fulfillment to our spirits.

The conclusion which Arama reaches in this interpretation of the Succah is the same conclusion to which Koheleth comes after his angry denunciations of the vanities of life, "Sof davar hakol nishma — the conclusion of the matter all is heard." Man does not live in a self-made vacuum. "Es Elohim yeroh — fear God and keep his commandments." It is in this way you can be part of the real and the everlasting even as you are surrounded with the artificialities of civilization. "Ki zeh kol haadam — this is all of man." After all the progress is taken into account, this is what makes man human.

The conclusion of Koheleth is the conclusion of the Succah. May the Succah be for us, in the words of Isaac Arama, a *migdal oz*, a fortress of the spirit so that we can look to tomorrow with its swift and radical changes with trust and enduring faith.

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O God, divine Ruler of the universe, as the twilight of the old year fades into the night that marks the birth of another year, we gather together in Thy house with mingled emotions, mindful of the blessings and the sorrows Thou has seen fit to lay upon us.

Thou, O Lord, art without beginning and without end. Before Thee, time and change are as naught. A thousand years in Thy sight as yesterday when it is past, but as for man, his years are numbered; every hour is precious for Thou hast set a limit to his days on earth. On Rosh Hashanah we become aware of the flight of time, the vanity of our possessions, and the uncertainty of life. We feel the need of pursuing that which is timeless and indestructible. O may our prayers on these Holy Days arouse within us lofty resolves.

Stimulate us to find richer meaning and fuller content in all our daily tasks and aspirations.

We pray that this year be for us and for all mankind a year of life and health, a year of sustenance and cheer. Help us to make it a year of consecration to the Torah, of devotion to Israel, of loyalty to Zion and of service to humanity; a year of faith and wisdom to meet the perplexities and perils which may beset us.

On this Rosh Hashanah and in the days to come, may we acknowledge Thee our Father and regard all men as brothers. May it be a year of peace, concord and serenity, a year in which Thy Spirit will fill the hearts of all Thy children everywhere. Amen.

*Edited By Rabbi Morris Silverman
From The High Holiday Prayer Book*

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